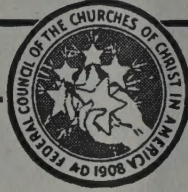


Federal Council BULLETIN

Vol. XVII, No. 5



May, 1934

A Litany for Mother's Day

Peace Appeal to Christians of All Lands

The Issues in the German Church Struggle

EDITORIALS

The Recovery of Pentecost

Where the "Social Gospel" Sometimes Fails

Are Motion Picture Producers Seeing the Light?



A JOURNAL OF INTERCHURCH COÖPERATION

Coming Events

A calendar of the more important national meetings of church organizations, so far as known to the BULLETIN, is published monthly in this column.

GENERAL CONFERENCE OF THE COLORED METHODIST EPISCOPAL CHURCH	
St. Louis, Mo.....	May 1
COMMUNITY CHURCH WORKERS OF THE U. S. A.	
Kansas City, Mo.....	May 16-18
CHURCH CONFERENCE OF SOCIAL WORK	
Kansas City, Mo.....	May 20-26
NORTHERN BAPTIST CONVENTION	
Rochester, N. Y.....	May 23-29
GENERAL ASSEMBLY, PRESBYTERIAN CHURCH IN U. S. A.	
Cleveland, O.....	May 24-29
GENERAL SYNOD, REFORMED CHURCH IN AMERICA	
Grand Rapids, Mich.....	June 7-12
GENERAL ASSEMBLY, UNITED PRESBYTERIAN CHURCH	
Oxford, O.....	June 20-27
GENERAL COUNCIL OF THE CONGREGATIONAL AND CHRISTIAN CHURCHES	
Oberlin, O.....	June 21-27
UNION OF REFORMED CHURCH IN THE U. S. AND THE EVANGELICAL SYNOD OF N. A.	
Cleveland, O.....	June 26, 27
BAPTIST WORLD ALLIANCE	
Berlin, Germany.....	August 4-10
ANNUAL ASSEMBLY, ASSOCIATION OF WOMEN PREACH- ERS	
Chautauqua, O.....	August 14-17
TENTH NATIONAL CONVENTION, EVANGELICAL BROTHER- HOOD, EVANGELICAL SYNOD OF N. A.	
Milwaukee, Wis.....	August 21-24
GENERAL CONFERENCE, SEVENTH DAY BAPTIST CHURCHES	
Salem, W. Va.....	August 21-26
NATIONAL BAPTIST CONVENTION	
Oklahoma City, Okla.....	September 4-9
UNITED CHURCH OF CANADA, GENERAL CONFERENCE	
Kingston, Ont., Canada.....	September 12-21
GENERAL CONFERENCE, EVANGELICAL CHURCH	
Akron, O.....	October 4-13
INTERNATIONAL CONVENTION OF THE DISCIPLES OF CHRIST	
Des Moines, Iowa.....	October 16-21
UNITED LUTHERAN CHURCH IN AMERICA	
Savannah, Ga.....	October 17
ANNUAL MEETING, AMERICAN MISSION TO LEPERS	
New York, N. Y.....	October 17, 18
FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA, BIENNIAL MEETING	
Dayton, O.....	December 4-7

Table of Contents

VOL. XVII.

MAY, 1934

No. 5

EDITORIALS	3-5
------------------	-----

ARTICLES

Peace Appeal Sent to Christians of All Lands	6
The Issues in the German Church Struggle....	7
Easter Results Hearten the Churches.....	9
Dr. Goodell to Be Honored.....	10
Dr. Gulick Hailed for Service to World Peace	10
Columbus Conference Plans for Evangelism..	12
Massachusetts Council and Boston Federation Unite	12
AMONG THE BEST NEW BOOKS.....	14

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VOL. XVII, No. 5

MAY, 1934

THE EDITORIAL OUTLOOK

A Litany for Mother's Day

FROM SLOWNESS of heart to comprehend what is divine in the depth and constancy of a Mother's love;

Good Lord deliver us.

From the unreality of superficial sentiment, from commercial exploitation, and from all lip service to Motherhood while we neglect weightier matters of justice, mercy and love;

Good Lord deliver us.

By our remembrance of the Mother of our Lord standing by the cross of her well-beloved Son;

Good Lord deliver us.

That it may please Thee to open our ears that we may hear the Saviour's word from the cross, "Behold thy Mother";

We beseech Thee to hear us, Good Lord.

That it may please Thee to give us grace from this hour, with the swift obedience of beloved disciples, to take unto our own every woman widowed, bereft, hard-pressed in life;

We beseech Thee to hear us, Good Lord.

That it may please Thee to touch our hearts that we may behold our Mother in every woman; in women who toil in the factories and on the farms, in office and shop and home; in women of alien race and foreign clime, in women of every creed and color and condition;

We beseech Thee to hear us, Good Lord.

That it may please Thee to excite our pity for all Mothers robbed of their beloved sons by the hideous institution of war;

We beseech Thee to hear us, Good Lord.

That it may please Thee also to lay upon our

conscience the unequal lot of the Mothers of the poor, the underprivileged and the unemployed;

We beseech Thee to hear us, Good Lord.

That it may please Thee to kindle within us divine discontent with any social order which tolerates war or poverty, or any preventable suffering among the Mothers of the world;

We beseech Thee to hear us, Good Lord.

That it may please Thee to hasten the coming of the divine society, when every Mother shall be secure, encompassed by loving provision for all her need;

We beseech Thee to hear us, Good Lord.

In the name of the Father, and of the Son, and of the Holy Spirit, Amen.

James Myers

Where the "Social Gospel" Sometimes Fails

THOSE OF US who are accustomed to emphasize the social significance of Christianity do well to remind ourselves that all our great social problems might conceivably be solved without our finding the Kingdom of God on earth. To realize this is necessary to save us from a dangerous superficiality.

Suppose, for example, that the present unjust inequalities in wealth and income were to disappear (as they have largely disappeared in Russia) because men at last discover that it is "good business" to have purchasing power widely distributed among all the people. Suppose poverty were thus to vanish, all men were to have good houses in which to live, all were to have economic plenty.

Suppose, too, that all our racial frictions were to be overcome (as they have been largely over-

come in South America) as a result of following the line of least resistance and adopting a custom of inter-marriage, so that prejudice and discriminations on the ground of color were relics of the past.

Suppose, further, that strife between states were surmounted (as it was surmounted among the American commonwealths that now form our federal union) through the process of finding that tariff walls and policies of isolation and violent conflicts were shortsighted and ruinous. Suppose that, as a matter of prudent self-interest, the world were organized for peace and war came to be recognized by all peoples to be as senseless as duelling.

Would this mean that we would then have a society comparable to what Jesus meant by the Kingdom of God?

Not at all! For consider what the quality of our life might still be.

Men might still be living without any vision of the meaning of existence, without any faith in a spiritual order in the universe, without any moral purpose, without any sense of supreme values worth striving for, without any motive of love for either God or man.

Men might be still living on the mere surface of things, still having only a jazz view of life, still interested only in sensual pleasures, still insensitive to beauty, still deaf to the call of duty, still bereft of any high enthusiasms, still self-seeking, haughty and heartless, still beset by fear and guilt, still cynical, blasé and disillusioned.

Such reflections should make us realize that our primary concern as Christians is always with the inner life,—always with the faith and motives and attitudes of individual men. If the churches fail here, they fail everywhere; they become "empty cisterns" from which thirsty men draw no living water.

Such reflections should also give us a new sense of what is the distinctive function of the churches with reference to social problems. It is a function that lies at a far deeper level than that of governments, universities, chambers of commerce, labor organizations, or sociological societies. The function of the churches is to give men such an insight into the spiritual meaning of life, such a sense of relation to a Divine purpose, such a passion for Christ-like personality, that they will have profounder motives than other men for building a new society.

With such Christian foundations they will struggle for economic justice, not merely because it is good business, but because they have too much love in their hearts to exploit their fellows or to live in plenty while others are in need. They will work for inter-racial coöperation, not merely because it is practical common sense, but because they find great spiritual values in brotherhood. They will strive for world peace, not merely because war is insanity, but because they desire fellowship with all men as the one family of God.

Are Motion Picture Producers Seeing the Light?

THE RISING TIDE of public indignation against indecencies in films is at last making an impression upon the motion picture industry. In its weekly issues during April, the *Motion Picture Herald*, leading periodical of the industry, has given much space to activities of the Motion Picture Research Council and the new and aggressive policy of the Catholic Church. The leading editorial of April 14 has significant comments: "The motion picture industry has never devoted itself to the problem (of pictures solely for children). It might pay quite as well as some other experiments in showmanship. . . . Hollywood assumes too absolutely that the human race is controlled entirely by glands. In some portions of it, portions with buying power, the glands are in some degree under control of mind, culture and convention. Stories can be found, had and exploited in that area—also."

Mr. Ed Kuykendall, President of the Motion Picture Theater Owners of America, speaking before their convention at Los Angeles on April 14, said: "It is not the function of the screen to moralize, but we must adhere to the fundamentals of common decency. Injecting obscenities into what would otherwise be a clean picture must be stopped. . . . They are doing us tremendous damage with sane-thinking, decent men and women who patronize our theaters."

Speaking to the Trade Practices Committee, Mrs. Fred S. Meyer remarked pointedly: "If coming to Hollywood to mingle with producers and players in an effort to impress them and bring about better pictures with less dirt is to be characterized as mingling with producers, then we are doing exactly that."

The industry has hitherto been so callous to the desires of parents, to the character-building agencies of education and religion, and to the "decent men and women" to whom Mr. Kuykendall refers, that such self-criticism is heartening, and justifies the criticism by the public. But satisfactory improvement will follow only upon continued and more drastic pressure. The public has recourses not yet exerted—congressional action, licensing of theaters by local ordinances, as has been proposed by *Parents' Magazine*, modified forms of censorship, or the boycott. It is to be hoped that the industry will itself make such types of action unnecessary.

The Recovery of Pentecost

PENTECOST IS the birthday of the Church. It brought to the first Christians the unshakable conviction that their Lord was alive and actively present in the world. Fear was supplanted by boldness, doubt by faith, impotence by power. Too long the churches have neglected this anniversary. It should be one of the most significant events in the calendar.

The first Pentecost was preceded by the Upper Room with its ten days of prayer, anticipation and fellowship. During these ten days the early Christians emptied themselves of themselves that they might be filled with all the fullness of God. There was receptivity. It is not easy for modern Christians in America to be meditative and receptive. In these driving days "many live by the speedometer rather than by the compass." Pentecosts are available, but we do not appropriate them. The ten-day period from Ascension Day to Pentecost should call us to the experience of the Upper Room.

One of the inescapable words in the story of the first Pentecost is "power." The spiritual power which was adequate and available then is adequate and available now. Scientists are endeavoring to break up the atom in order to release the boundless atomic energy of matter. If this could be done, we are told, every teaspoonful of water could produce 175,000 horse power, and every copper penny have energy enough to drive a freight train two and one-half times around the globe. The Church to-day has numbers, money and equipment, which the first Church lacked; what we need is the spiritual power without which all our modern church

machinery is as useless as inert matter. We need to recall that at the first Pentecost the power of God was mediated, not through an organization, but through a little group of persons whose hearts God had touched.

Lynching at the Bar of the Christian Conscience

THE QUESTION of a federal law on lynching is again before us. The churches have repeatedly voiced their horror over the lynching evil and their unequivocal stand for the due process of law as its most effective curb. Painstaking case studies carried on by such authorities as the Southern Commission on the Study of Lynching and the University of North Carolina show, however, the almost utter collapse of existing legal procedures when a lynching has actually occurred.

In the 1,880 recorded lynchings from 1900-1930 there were convictions in only twelve cases. Has America any sorrier failure of justice?

A number of church bodies have endorsed the proposed bill and many church leaders are working for its enactment. Outstanding Southerners have manifested their sympathy with its intent. Dr. Will W. Alexander of the Commission on Interracial Cooperation has said that "a state which cannot maintain the civilization of which it is the custodian need not expect the government to respect its theoretical rights." The Association of Southern Women for the Prevention of Lynching says: "We regard with favor any legal measure that promises sure and permanent eradication of lynching."

The Women's Missionary Council of the Methodist Episcopal Church, South, endorsed the Costigan-Wagner bill at its annual session in March, declaring that "the weakness of the local courts in dealing with mobs inheres in their purely local character, giving little hope for delivering us from the terrible situation of mob violence and outlawry in which we find ourselves." The Federal Council's Executive Committee has adopted a resolution insisting that national legislation to cope with the evil is a "moral necessity."

Only five states have a record entirely free from lynching. It is not a sectional matter. The issue that is before Congress is also before the conscience of America. What will Christians do now in the face of this situation?

Peace Appeal Sent to Christians of All Lands

THE FEDERAL COUNCIL of the Churches in a message entitled "To Christians of All Lands" has appealed to Christian bodies throughout the world to join in a crusade against war and preparations for war. The message is being translated into French, German, and other languages for transmission to the churches of Europe and also goes to Christian Councils in Japan, China, India, the Philippines, the Near East, South Africa, and other lands.

The text, here slightly abbreviated, follows:

"To Christians of All Lands:

"Grace to you and peace from God our Father and the Lord Jesus Christ.

"The Executive Committee of the Federal Council of the Churches of Christ in America, the American Section of the Universal Christian Council, and the American Section of the World Alliance for International Friendship Through the Churches appeal to Christians everywhere in this time of world anxiety and strain to bear their witness anew to the God of love who, through Jesus Christ, has broken down the wall of partition between nations and races and summons all mankind to the larger fellowship of the Kingdom of God.

"There is much in the international situation to cause concern. The spirit of self-seeking nationalism is everywhere manifesting itself. A dangerous war psychology pervades a large section of the daily press. The devastating fear of an impending world calamity grips the heart of vast numbers of people. The principal maritime powers have embarked upon a war-provoking program of naval expansion. Once more are heard the voices of those who in the face of all historic evidence to the contrary contend that mighty military establishments are indispensable to a nation's security. Nations are arming against nations on the discredited assumption that preparedness for war is the only sure way of maintaining peace. Our own and other nations are expending billions of dollars for war-preparations and this at a time when millions of people are deprived of the necessities of life. . . .

"In addressing the Christians of our own and other lands we do not propose to lift the finger of condemnation against any single people, anywhere. We are all guilty. Policies are being pursued in many nations which, if continued, can lead only to disaster. In this solemn hour, the most ominous since the cessation of hostilities in 1918, it is the duty of the churches of Christ to stand firm and steadfast. Many Christian bodies in the United States have said that our churches should never again be used in preparation for war, but should be used in the promotion of peace. They have said that the church should not sanction war nor bless it. They have said that war is a denial of the gospel they profess. In any dilemma between loyalty to country

or to Christ, they have said that they would follow Christ. The churches in other lands, in one way or another, have been no less insistent that Christianity and the war system are irreconcilable.

"We invite the people of the churches of the world to join with us in proclaiming anew our citizenship in a kingdom that is without geographical or racial division. At a time when nationalistic loyalties are being accentuated, we would call upon all Christian people to bear witness to the imperishable truth that in Christ they have a fellowship that is world-wide. By virtue of a common loyalty to their Lord, Christians everywhere have kinship one with another. It is chiefly by accident of birth that they are citizens of this country or of that. Their loyalties, accordingly, are first to God and after that to the nation of which they are a part. This, to us, is the essence both of religion and of patriotism.

"In this spirit, we send our fraternal greetings to the Christians of all nations. Speaking for ourselves, we are determined to live at peace with our Christian brethren of other lands as we know they are determined to live at peace with us. We would assure our fellow-Christians that we have not yielded and will not yield to the mood of martial hysteria which threatens to engulf the whole world. We are for world justice and peace and good will. We do not and will not subscribe to the discredited assumption that military force provides security against war. We are not in favor of the program of naval expansion now being sponsored by our government. We desire that the Christian thinking people of every nation shall know that this is so. However much the good faith of other nations may be questioned by certain of our people, we desire to make clear to our fellow Christians everywhere that we have faith in them as we desire them to have faith in us.

"We believe that the churches of Christ around the world should with all possible dispatch say to their respective governments that they cannot and will not give their moral support to war as a method of settling international difficulties, nor will they become a party to the mad race in armaments now in progress in so many parts of the world. It seems to us that in this hour it is the clear duty of Christians everywhere to declare their undivided allegiance to Him whose we are and whom we serve.

"We believe that the hour has come when all Christians should unite in urging the nations to make renewed effort to resolve existing international differences and misunderstandings on a peaceful basis. We cannot and will not believe that the peoples of the world desire that a relatively small number of persons shall precipitate an international crisis that would seem to make inevitable resort to military violence. The vast majority of the peoples of the world desire to live in peace with one another. Let them say so and say so in such a way that

their witness will be heard in the chancelleries of the nations

"That reason and good will may be restored to a world that appears to be obsessed with prejudices and passions, we are again urging our government, and we suggest that Christians elsewhere again urge their respective governments, to take such steps as will lead toward a drastic reduction of the armaments of all nations. Irrespective of the outcome of the World Disarmament Conference it seems to us to be the clear duty of Christians everywhere to demand that nations surrender their so-called 'aggressive weapons' to the end that the military, naval, and air forces of each country shall be placed upon a police basis. We are convinced that in the matter of naval armaments the question of naval ratios will tend to disappear if the principal maritime powers will work toward a reduction of their naval forces to the point where they are incapable of aggressive warfare. The naval race now in progress between the United States, England, and Japan should not be permitted to continue until it reaches a point where agreement at the 1935 conference will be jeopardized.

"As an earnest of our purpose to establish more friendly relations between our own and Far Eastern nations we are determined to work for the repeal of the Exclusion Act of 1924 and the admission of Orientals on the quota basis now in effect with respect to other nations. Moreover, we are again urging our government, in harmony with the liberal spirit manifested by it at the recent Pan American Conference, to cooperate with other nations in efforts looking toward the solution of the world's political and economic problems.

"We realize that no change in machinery, no modification of policy will avail to restore peace and good will throughout the world unless there is a corresponding change in the spirit of men and of nations. We, therefore, earnestly suggest that the people of our churches, as they assemble in their respective places of worship, lift their prayers to God that in His Providence the governments of the world may be led into the paths of peace and the peoples may learn to rely upon trust rather than upon fear and to incorporate in their dealings with one another the principles of love and of reconciliation."

The Issues in the German Church Struggle

IN ORDER to appreciate the significance of the latest developments in the German church situation one needs to keep in mind three sets of facts: first, what it is that the Nazis are demanding of the Church; second, what the response of loyal Christians in Germany has been to these demands; third, what the churches in other lands have been doing with respect to the situation.

I would list first what I may call "Ten Commandments" of Nazidom to the churches.

1. The Church shall be in all essentials one with the State in its purpose.

2. The supreme leader of the Church, as of everything else in the nation, shall be the head of the State—Adolf Hitler.

3. The Church shall not go against the will of this dictator in the choice of its highest officials.

4. The "leadership principle," supreme in the Nazi State, shall apply likewise in the Church, the word of the Bishop of the Reich being the supreme law of the Church.

5. The selection of future pastors of the Church shall be in the hands of the leaders of Hitler youth, who shall say which students are to be admitted to theological training.

6. These future pastors are to come from only one race—the "Aryan."

7. They shall likewise come from only one party, the National Socialist.

8. The Church shall be no longer regarded—from a practical point of view—as supranational and universal but as a distinctly German institution.

9. The Church shall support the campaign to eliminate from its own life and the life of the nation the race which produced its Lord and the writers of the Bible.

10. The God of the Church shall be officially permitted to be recognized in Germany only if He will salute Adolf Hitler.

To meet these intolerable demands the protesting groups in the Church have proceeded as follows:

1. They elected a truly great churchman, Dr. Friedrich von Bodelschwingh, as Reichbishop, and still regard him as their spiritual leader.

2. After Dr. von Bodelschwingh was forced out, they formed the Pastors' Emergency Federation, which enlisted more than a third of all the ministers of the Evangelical Church.

3. When this was dissolved by coercion and the activity of police spies, they looked to the Pastors' Fraternity of Westphalia to take the lead in protest.

4. They left the various Synods in protest and subsequently declared several Synods free from the National Church.

5. They appealed repeatedly to the Chancellor, to the President, and to other high officials, securing in a number of instances certain modifications.

6. They continued to preach and to write openly, accepting dismissal from their posts in many cases and in others resisting dismissal with the support of their laymen.

7. They resisted particularly the Aryan clause as applied to the Church and many undertook to show their concern for Jewish victims of Nazi policies.

8. Many found it necessary to flee from Germany, leaving all for conscience' sake.

In support of the universality and spiritual freedom of the Church in Germany the churches in other lands have acted both individually and collectively. Their efforts have included the following moves:

1. Upon the outbreak of the storm in Germany, American, English, and Swiss churches sent able representatives to confer with church leaders in Berlin, to show their fraternal concern and to gain a first-hand knowledge of the facts.

2. The officials of the Universal Christian Council made extensive and repeated visits for consultation and assistance.

3. The representatives of churches in other lands felt it necessary to decline invitations to attend the consecration of the Reichbishop whose policy they could not approve. He has not been consecrated.

4. The chairman of the Universal Christian Council conducted a prolonged correspondence with the Reichbishop, to point out the critical views entertained by Germany's friends with regard to church developments.

5. Archbishop Eidem of Sweden sent a personal representative to lay before the Chancellor and other high officials the protests of non-German Christians. Cablegrams from America, England and other lands have registered the same point of view.

6. An American church representative went unofficially to interview leaders on both sides of the controversy and talked for an hour with the Chancellor, pointing out the danger which lies in the policy of his government and of his party within the Church.

7. The press and information service of the Universal Christian Council has kept churchmen in all lands intimately informed of developments in Germany, which has resulted in many individual approaches in the interest of the freedom and the purity of the Church.

8. American, English and other church leaders have again and again expressed their deep sympathy with the protesting pastors and given them strong moral support in many ways, including an official statement by the Federal Council of Churches.

The figures most prominent on the stage representing the struggle in the Evangelical Church to-day are Pastor Martin Niemöller, Baron Wilhelm von Pechmann, and Judge Jaeger.

Pastor Niemöller, leader of the protesting pastors, after arrest, release, reprimand, and official dismissal from his pastorate in the Dahlem Church, Berlin, was to have been replaced on April 8. But he appeared in his pulpit as usual, the laymen of his church having insisted that the church would not be open to any other minister. Close on the heels of this successful defiance of the Nazi Reichbishop comes the announcement that his dictatorship is ended, the decree which established it being set aside. A somewhat limited amnesty is granted to the many pastors who have been technically

removed from office because of their resistance to Nazification of the Church.

Baron von Pechmann, one of the outstanding laymen of Germany, director of the Bavarian Commercial Bank and former president of the powerful German Evangelical Church League, wrote the Reichbishop on April 13, announcing his resignation from the Church! He spoke of the reasons without evasion or circumlocution: "The time has come for more emphatic protests than words—for leaving a Church that has ceased to be a Church. It is no longer a Church when it has to be based on its supposed unity with national socialism, continually proclaimed by you, and which is to be made the guiding principle of its essence and administration. Such an application of totalitarianism to religious belief and the Church means, indeed, nothing but sliding back into pre-Christian and anti-Christian absolutism."

Judge Jaeger represents the most determined element in the Church on the side of Nazi ideas and methods. He it was who held for a time the post of Commissar in the Prussian Church and whose policies forced Dr. von Bodelschwingh to retire as Reichbishop. He has been added to the Cabinet of Reichbishop Mueller ostensibly to hasten the pacification of the Church; but his appointment will certainly only stiffen the resistance of men like Pastor Niemöller and Baron von Pechmann.

HENRY SMITH LEIPER.

More C. C. C. Chaplains

At the request of President Roosevelt, representatives of the National Catholic Welfare Council, Jewish Welfare Board and the General Committee on Army and Navy Chaplains met with Mr. Robert Fechner, Director of Emergency Conservation Work, and Col. A. J. Brasted, Chief of Army Chaplains, in Mr. Fechner's office on April 3 to discuss problems of religious work in the camps.

Mr. Fechner informed the representatives of the deep interest of the President in the religious welfare of the men in the camps. It is hoped that the increase in the number of chaplains, now allowing one to every eight camps, will strengthen the service. Previous regulations allowed only one chaplain to ten camps.

Mr. Fechner requested the representatives to submit suggestions as to the way in which the government could cooperate so as to enable the civil religious forces to do more for the young men, over and above what can be done by the chaplains. These representatives have agreed to make a most careful study of the situation and report to Mr. Fechner.

German Church Situation Analyzed

In *Information Service* of April 28, Dr. Charles S. Macfarland has analyzed the present church conflict in Germany and brought it up to May first. Copies may be secured at ten cents from the Federal Council's Research Department, 105 East 22nd Street, New York.

Easter Results Hearten the Churches

REPORTS RECEIVED by the Federal Council's Department of Evangelism from Councils of Churches in various parts of the nation indicate that there have been unusual results in attendance and in addition of new members to the churches during the Lenten period. The following reports are typical:

Detroit, Michigan

The Council of Churches held 33 noon theater meetings, culminating in 100 services in as many places observing the "Three Hours" on Good Friday. The radio carried the meetings to listeners within a radius of 200 miles. The engineers of WWJ computed the daily radio audiences at 800,000. Many churches held duplicate Easter Sunday morning services to accommodate the large attendance. The Easter attendance was the largest ever experienced. Hundreds of new members were received into church membership. Thirteen thousand copies of "The Fellowship of Prayer" were sold in the noonday theater meetings alone.

Kansas City, Missouri

Reports received so far indicate approximately the same number of accessions to membership as in average previous years. All churches report the largest Easter attendance in many years. Several churches conducted simultaneous services in different places, others conducted duplicate services at different hours, yet hundreds of people were unable to get inside.

New York

The Lenten season brought a great ingathering of new members into the churches. The Holy Week Services at the Palace Theater, while not as well attended as last year, when E. Stanley Jones was the speaker, were representative. On Good Friday, the entire theater was filled. On Easter, a Dawn Service was held at Columbia University.

Cincinnati, Ohio

Every communion reporting presents figures larger than those of a year ago. The churches are encouraged. Denominational and interdenominational services were held as usual under the auspices of the Church Federation in Taft Auditorium. The Easter attendance in all churches was exceptionally large.

Indianapolis, Indiana

Indianapolis had the greatest Easter, from the standpoint of attendance, that it has ever experienced. The Good Friday service attendance throughout the city was about 35,000. There were 4,728 at the English Theater and about 2,500 in Christ Church at the Circle, the two central meeting places. In addition to these, there were 28 other services throughout the city. The Church Federation held Holy Week services. The actual number of additions to the churches has not yet been learned, but the goal for Pentecost is 7,963.

Chicago, Illinois

The churches of Metropolitan Chicago reported a large number of additions to membership and capacity audiences on Easter. The unified evangelistic program promoted by the Church Federation during the Lenten season was carried through in many of its phases by the churches of Chicago. The noonday Lenten meetings held in the Chicago Temple in the center of the Loop were well attended, with an audience of over 5,000 at the Three-Hour Service on Good Friday. The Federation is promoting an Easter-Pentecost Program for a spiritual enrichment and re-baptism of the Church.

Brooklyn, N. Y.

Union services were held during Holy Week in one of the large downtown theaters and an Easter Dawn service was held at Prospect Park under the auspices of the Brooklyn Church and Mission Federation. On Good Friday the attendance was over 7,500 with two services, the second hour filling the building. At the close of each of the Good Friday services, all lights were put out and suddenly a draped cross appeared back-stage on a raised platform, banked with palms and lilies. Throughout Brooklyn, the churches were filled for the Easter services and large classes were brought into membership.

Dayton, Ohio

The Lenten period was one of the finest evangelistic seasons ever experienced. Sixty-five churches reporting show that nearly 1,500 new members were added to the churches, the total for the city being about 2,500. On Easter most of the churches were crowded to the limit of their seating capacity. Some congregations are still receiving new members and plans have been made to continue a program of evangelism until Pentecost.

Pennsylvania Council of Churches

Churches in widely scattered sections of the state report unusually large congregations on Easter. Union services in a large number of instances have been the greatest in the history of the churches. The general feeling throughout the state is one of great encouragement, with indications of a deepening spiritual interest in small towns and rural areas as well as in large centers of population. Many Sunrise Services were held on Easter morning. In Harrisburg on Palm Sunday, a Holy Week Program was presented by the Department of Young People of the Women's Church and Missionary Federation of Harrisburg in the forum of the State Education Building. There were almost 2,000 present. In Philadelphia and Harrisburg, Catholics and Protestants coöperated in requesting that business places be closed during the three hours between 12:00 and 3:00 on Good Friday. There has also been

a marked increase in union communion services on Good Friday and on the Thursday preceding.

Washington, D. C.

Churches were filled to their capacity. Many new members were added to the churches. A large number of Sunrise Services were held, chiefly for young people.

Boston, Mass.

The Federation of Churches held daily Lenten noon services in the downtown district, with gratifying results. The total attendance was 6,600—an average of 200 each day. Eight hundred were present at the service on Good Friday.

Dr. Goodell to Be Honored

ON MAY 15, a testimonial dinner is to be tendered to Dr. Charles L. Goodell, Executive Secretary of the Federal Council's Department of Evangelism, in recognition of his distinguished service to the churches of the nation as pastor, evangelist and radio preacher. Dr. Goodell this year completes fifteen years of service in the Federal Council, during which time he has been a powerful influence in redeeming the word "evangelism" from the disrespect into which it had fallen because of sensational methods, and has probably done more than any other man to stimulate the spirit of evangelism among the ministers of all denominations and in all parts of the country.

Prior to his coming to the Federal Council, Dr. Goodell had rendered a noteworthy service to the Methodist Episcopal Church as a pastor both in New England and in Greater New York. His work in his pastorates in Providence and Boston, Brooklyn and New York made him known as one of the most successful evangelistic pastors in the country. When the Federal Council's Department of Evangelism was

organized, Dr. Goodell first served as its Chairman and a little later accepted a call to give all his time as Executive Secretary. He has been in constant demand as a speaker at great gatherings, both of ministers and laymen, and has been an inspirational voice to the whole Church.

Dr. Goodell is the author of more than a dozen volumes dealing chiefly with evangelistic themes, some of the titles being *Heralds of a Passion*, *Pastoral and Personal Evangelism*, *Motives and Methods in Modern Evangelism* and *The Book We Love*.

During more recent years, Dr. Goodell has found a new and still wider channel of influence through the radio. The hour known as "Sabbath Reveries," which he has created and at which he is the spokesman during the summer months, has come to be one of the most appreciated features of the radio ministry sponsored by the Federal Council. Personal letters have come to Dr. Goodell by the tens of thousands, asking his counsel and expressing gratitude for help which he has given to unseen listeners.

Dr. Gulick Hailed for Service to World Peace

DR. SIDNEY L. GULICK was tendered a testimonial dinner at the Riverside Church, New York, on the evening of April 10 in recognition of his twenty eventful years of service as Secretary of the Federal Council's Department of International Justice and Goodwill. The speakers included His Excellency Hiroshi Saito, the Japanese Ambassador to the United States; Dr. John H. Finley, Editor of the *New York Times*; Dr. Charles E. Jefferson, Pastor Emeritus of the Broadway Tabernacle; Dr. James L. Barton, Secretary of the American Board of Commissioners for Foreign Missions; Dr. Samuel McCrea Cavert, General Secretary of the Federal Council; Mr. Walter W. Van Kirk, and Dr. Gulick. Dr. Charles S. Macfarland presided.

Dr. Gulick was hailed by all of the American speakers as one of the foremost servants of world justice and peace through what he has done to arouse the conscience of the churches on this subject. Ambassador Saito commented on the notable service rendered by Dr. Gulick in the development of friendly relations between the United States and Oriental countries, and praised the contribution to international understanding made by

Dr. Gulick through the Committee on World Friendship Among Children, under the auspices of which 13,000 Doll Messengers of Friendship were sent to Japan, 30,000 Friendship School Bags to Mexico, 28,000 Friendship Treasure Chests to the Philippine Islands, and 20,000 Friendship Folios to China. Mr. Van Kirk presented Dr. Gulick with a leather-bound volume of Testimonials which included messages of friendship from persons in many parts of the world.

"The Churches and the Price of Peace," was the subject of Dr. Gulick's address. Its point of view is indicated by the following paragraphs:

"Unless we pay the price for peace, we shall inevitably pay the costs of war.

"The problem of war and peace is one that belongs peculiarly to the churches, for at bottom it is moral and religious. War is rank savagery. It comes from the jungle—red in tooth and claw. It springs from the spirit of Cain, who slew his brother. It is due to suspicion and fear, greed and hate, and resorts to wholesale murder and destruction in the pursuit of selfish national policies. It violates every ideal and teaching of Jesus. It is absolutely incompatible with the gospel of

love and brotherhood which Christians profess. Its methods and passions outrage Christ's conception of a Kingdom of God in which men shall trust and love, forgive and help one another. War's cruelties and destructions are not only a menace to civilization but are also a rejection of religion, a repudiation of the Prince of Peace.

"What, then, should be the attitude of the churches of the United States, yes, and of the world, toward war? It is my deep conviction that churches in earnest with their religion will take sides definitely, positively, and concretely. Christian churches should never again become instruments for fostering international suspicion and hatred, and for promoting wholesale slaughter of human beings for whom Christ died. They should never again sanction war or bless it. Should the State create the dilemma of loyalty to country or to Christ, the duty of Christians and of churches should be clear."

Speaking of the naval race now in progress between the United States, Japan, and Great Britain, Dr. Gulick said: "I am not ignorant of the alleged reasons for the 54 warships now building and the 102 authorized—the alleged danger of war with Japan,—the alleged need of parity with Britain,—the alleged importance of a treaty navy. These alleged reasons are, in my judgment, fallacious. Japan is not going to commit suicide by attacking the United States; nor is the United States going to commit the egregious folly of attacking Japan. There are no possible gains for the United States to win by sending scores of thousands of our boys to kill and be killed in the Far East—no commercial or other benefits that would possibly justify such a procedure. . . .

"What is it then that leads our Congress to spend billions of our dollars for building and maintaining a treaty navy, if it is not really needed?

"My answer is the spirit of narrow nationalism, fomented by little politicians and especially by the subtle propaganda of munitions interests and armament rackets. Their agents are busy day and night boosting a big navy, 'stirring up a devil's brew of international rivalries, hatreds and suspicions.' These interests want dividends though the heavens fall. It is high time that the people and the churches of America should realize that those who manufacture and sell to other lands for private profit the bayonets and bombs and poison gasses with which our boys may be killed and our cities laid in ruins, should we become involved in war with the buying nations, are enemies of our public welfare. The traffic in arms and munitions is absolutely conscienceless and utterly devoid of patriotism, although it wraps itself in the national flag. The guns, explosives, and war airplanes we sell to others may be used against ourselves. That has been the fate of the munitions-making countries of Europe. . . .

"The United States may say we want world peace, but so long as we are controlled by rampant nationalism,

we are in fact marching along the road to war. The churches of America and of the world should brace themselves with utmost zeal against the insidious doctrine that the State is supreme and that the individual exists for the State and must absolutely obey its dictation. They must insist that the individual has absolute value in himself and has rights which the State must respect and protect. Here in the United States our contest on this particular point comes to clearest expression in the program of our militarists for compulsory military training in the R. O. T. C. and in the refusal of our courts to give citizenship to those who stand for supreme loyalty to conscience and to God."

Dr. Gulick will retire from active service in the Federal Council on July first.

Vanderbilt Holds Pastors' Institute

Nearly two hundred ministers from widely scattered posts throughout the Southern states—agricultural areas, towns, textile mill centers and coal mining and steel areas—gathered on the Vanderbilt University campus last month for a two weeks' institute on the problems of the church and the community. A number of courses were given by the faculty of the Vanderbilt School of Religion, which includes Dr. Alva W. Taylor, Dr. Henry M. Edmonds, and Dr. Shailer Mathews, who delivered the Cole lectures. Dr. A. W. Sparks of the Christian Congregational Church and Dr. Frank W. McLaughen of the Presbyterian Church of Danville, Indiana, gave special courses in home missions and in rural church programs and agricultural problems. James Myers, Industrial Secretary of the Federal Council, conducted two courses on "Christianity and Economics," including programs and methods of churches in social relations. The school gave remarkable opportunities for study and discussion of the rôle of the Church in the social order. Keen interest and encouraging reports of increased social activity on the part of many churches were features of this year's school.

Mr. Myers also spoke at Scarritt College, and before the Trades and Labor Council, and visited the coal areas in Alabama, Kentucky and West Virginia.

Philadelphia Federation Completes Twenty-five Years

The twenty-fifth anniversary of the Philadelphia Federation of Churches was celebrated on April 19 by a dinner at which Dr. Albert W. Beaven, President of the Federal Council, was the chief speaker. His theme was "United Churches in a Divided World." In connection with the anniversary, each congregation of the city was asked to receive a special offering to be presented as a twenty-fifth anniversary gift for the strengthening of the coöperative work of the city.

Columbus Conference Plans for Evangelism

THE FEDERAL COUNCIL'S Department of Evangelism held its eleventh annual conference, April 3-5, in Columbus, Ohio, in the Broad Street Methodist Episcopal Church. There was an attendance of over 300. Many leaders came from a considerable distance, Bishop Ralph Cushman even from Denver. The executive secretaries of city and state councils of churches were well represented, among them being Ralph McAfee of Detroit, Ernest Evans of Indianapolis, Daniel Brownlee of Dayton, Pierce Atkins of Cincinnati, and B. F. Lamb of Ohio.

Dr. William Hiram Foulkes presided over the sessions. Every scheduled speaker was present. Following each message there was ample time for discussion.

Much emphasis was placed on the Youth Movement. Further plans were projected for a united effort on the part of the denominations and the various youth organizations of the churches during the coming year, which will organize the youth of the Church to reach other youth for Christ.

One of the recommendations of the Conference was that both Ascension Day, May 10, and Pentecost, May 20, should be appropriately observed.

The Easter reports from the various leaders present were most heartening. Some reported that they had

experienced their greatest year in attendance at the churches during the Lenten period, and in the theaters during Holy Week. Many pastors reported large numbers of accessions to the churches.

It was the sense of the Conference that the churches should press on vigorously and in close coöperation for the evangelism of childhood and youth through the Sunday schools and the home since 75 per cent of the present Protestant membership came into the Church before the age of 21 years. The Conference gave much time to a discussion of new techniques for effective evangelism in these changing times.

The Annual Evangelistic Program is being formulated by the Department, which will set forth plans for the period from Pentecost of this year to Pentecost of 1935.

SPURGEON CENTENARY

The Department of Evangelism is arranging a Spurgeon Centenary Observance at the Marble Collegiate Church, New York, Tuesday evening, May 8. Dr. George W. Truett, pastor of the First Baptist Church of Dallas, Texas, has been secured as the special speaker. Dr. Truett is in England at present, where he is to address a special meeting in London in connection with the Spurgeon Centennial.

Mass. Council and Boston Federation Unite

THE MERGING of the Massachusetts Federation of Churches with the Massachusetts Council of Religious Education last November, forming the Massachusetts Council of Churches, led to the suggestion of a further unification of forces by combining the work of the Greater Boston Federation of Churches with that of the State Council. At a meeting held for a discussion of the question by Boston ministers and laymen, there was a consensus of opinion that there should be a united budget and program. A joint committee, under the chairmanship of Dr. Samuel A. Eliot, prepared recommendations which have now been adopted by both organizations. They are as follows:

"That the Massachusetts Council of Churches be recognized as the central organization of the Protestant churches to promote unity, sympathy and coöperation, and to further causes of common interest and significance; and that local councils and federations be requested to coöperate with the Massachusetts Council of Churches to support and promote a common program.

"That the two organizations represented by the committee appoint a joint finance committee to set up a budget and to secure necessary support for maintaining a joint headquarters and a joint staff.

"That the two organizations appoint a joint committee on the securing of an executive secretary, said

committee to recommend to the two organizations one or more persons for the office of executive secretary."

The joint finance committee, composed mostly of business men, has begun the work of clearing away the combined deficits and the preparation of the new joint budget and securing of pledges for the same.

In all these changes the members of the three staffs coöperated in a sacrificial spirit, understanding that it meant the termination of their official relation. Because of the first merger, Rev. Kenneth C. MacArthur, Rev. Hilda Ives and Chaplain Wallace E. Hayes ceased to be secretaries. In connection with the action of the Boston Federation, the resignation of Dr. George L. Paine becomes effective. The new executive secretary, when chosen, with the officers, will select the future staff. During the period of transition, Dr. Roy B. Guild, of the Federal Council's Field Department, has spent much time in Massachusetts, serving as counsellor in the position of Acting Executive Secretary.

Bishop Charles Wesley Burns is President of the Massachusetts Council; Dr. Dwight W. Bradley, of the Boston Federation. The first public meeting of the combined organizations will be held in the Old South Church on May 4.

The unified relationship with the state council which has thus been established by the churches of one city can be a pattern for other groups, large or small.

Mr. Cole Becomes Pastor

Rev. Charles C. Cole, who has for nearly five years been Promotional Secretary of the Federal Council of Churches and who has rendered valuable service in building up its financial resources, has resigned and has become pastor of the Grace Methodist Episcopal Church of New York. Grace Church is an important pastorate with a large membership. Mr. Cole goes to his new work with the best wishes of a host of friends in the Federal Council who are most appreciative of the important contribution that he has made to strengthening its financial foundations.

Cotton-Growing Communities Surveyed

A survey of typical cotton-growing communities in Alabama has been published by the Federal Council's Department of Research and Education and its Department of Race Relations. This is the first case-study of conditions of Negro farmers and race relations in cotton-growing states.

Population and land relationships, credit, net income, family and community situations, contractual relations between landlord and tenants, and Negro churches are some of the subjects studied. A preliminary survey of experiments in land purchase and settlement in Dallas, Macon, and Lowndes Counties, was made. In addition to the factual data on these and other subjects there is a summary of suggestions and recommendations from the community leaders and from the field surveyor, and some definite conclusions are presented.

St. Louis Features Radio Home Evening

In connection with the Lenten program, the St. Louis Church Federation initiated a unique feature—a "Radio Home Evening." Each church was invited to organize a quota of Fireside Gatherings, a total goal of 5,000 such gatherings being set. Dr. Albert W. Beaven, President of the Federal Council of Churches, gave a radio address on "Religion and the Home," from Station KSD. An outline of his address was sent in advance to all applicants to serve as a basis for discussion around the family hearths. The event made a deep impression throughout the city.

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What Will the Answer Be?

To about ninety presidents of colleges and universities having compulsory R. O. T. C., the Triennial Conference of Church Workers in Universities and Colleges has sent a letter, over the signature of the new president, Rev. Eugene Durham of Ithaca, N. Y., asking favorable consideration for the following resolution:

"Resolved: That the members of the Triennial Conference of Church Workers in Universities and Colleges, meeting at St. Louis, Mo., January 16-18, 1934, would submit to the presidents and boards of trustees of our state universities and colleges their request that students who are conscientious objectors to compulsory military training in our universities should be exempt from participation in such training on the expression of their willingness to take any fair alternative requirement established by the individual university in which they are enrolled. The conference feels that the effort to discriminate between such objectors on the grounds of their sincerity puts an unfair burden on any local committee created

to review such cases, furnishes too many opportunities for favoritism and reflects unnecessarily upon the integrity of such students."

Seminar in Mexico

The ninth annual Seminar in Mexico, under the auspices of the Committee on Cultural Relations with Latin America, will be held in Cuernavaca and Mexico City, July 10-30. The Seminar is a channel through which intelligent public opinion in the United States can be brought into contact with Mexican life and culture. The program will consist of round-table discussions in such fields as arts and crafts, economic and social problems, archaeology, music, inter-American relations, literature, history and education. Applications for membership and requests for detailed information should be addressed to Hubert C. Herring, Executive Director, 112 East 19th Street, New York.

AMONG THE BEST NEW BOOKS

Prayers for Services

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Scribner's. \$2.50.

This manual for leaders of worship, by the pastor of the First Presbyterian Church of Montclair, N. J., is a rich treasury of calls to worship, confessions, petitions, invocations, thanksgivings, intercessions, prayers for special days, special seasons, special services, before the sermon, after the sermon, after the offering, funeral, marriage, communion, baptismal and week-day services. The preface emphasizes that this is not a book for congregation and leader jointly, but for the leader alone—"to

enrich the parts of the service for which he alone is responsible."

The selections are excellent, a distinct addition to the notable work of Dr. John Hunter, Dr. Orchard, Dr. Samuel McComb and others to whom we are all greatly indebted. The selections are most sympathetically chosen and always dignified and worthy in thought and language. There is a refreshing air of modernity in the book and yet it continues the spirit of the centuries. The indices are adequate and helpful.

This volume differs greatly from "The Book of Common Worship, authorized by the General Assembly of the Presbyterian Church," as edited by Dr. Henry van Dyke and others, or the still

later "Book of Common Worship for Use in the Several Communion of the Church of Christ," as edited by Bishop Thirkield and Dr. Oliver Huckel, which are adapted for the constant use of the whole congregation as well as for the leader of worship. The whole church will be greatly profited if both ministers and people give more attention to the adequate preparation for reverent, beautiful and deeply spiritual worship.

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By CATHERINE ATKINSON MILLER

Round Table Press, New York. \$1.50.

The title "Eighteen" is striking. The sub-title, "The Art of Being a Woman," is well chosen in its relation to the material. This is a book of simplicity, charm and wise counsel for young women. It teaches them how to be attractive through health, joys, sympathy, appreciation, and all the finer qualities which enhance personality values. There are discerning suggestions about the problem of work, with a generous sprinkling of inspiring and instructive examples of women who have done significant things in the home and in the world.

The author points out how her young friends may have the best kind of time in their friendships and social experience. Some very good comments on alcohol and the relations of the sexes are included. The young woman's interest in marriage is sympathetically recognized, and she is directed to face the whole question of choice of a mate and home-making under the inspiration of ideals and also with a knowledge of facts. Other practical issues are handled with a maturity of experience which enriches the book, and a sprightliness of style which makes it palatable to readers both young and old.

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Willett, Clark & Co. \$2.00.

A wide range is covered in this volume, from Zona Gale, Edgar Lee Masters and Walter Lippmann to H. L. Mencken, Upton Sinclair and John Dos Passos, with a disproportionate selection, among the thirty-two authors treated, of writers who are far from being constructive in their treatment of religion—or indeed penetrative in their analysis. It is thus valuable in letting us know how traditional religion is being challenged in popular literature.

Elemental Religion

By L. P. JACKS

Harper & Bros. \$1.75.

These Lyman Beecher Lectures at Yale for 1933 carry us back in part to the early theological and homiletical basis of this historic series, but in very simple and practical language and thought. They are stimulating even at points where they arouse the sort of dissent expressed by Anglicans who have taken action against the church authorities for permitting Doctor Jacks to speak in a cathedral.

Vital Control

By LYNN HAROLD HOUGH

Abingdon Press. \$2.00.

These essays, dedicated to the late Professor Irving Babbitt, are a brilliant interpretation of the spirit of critical, literary humanism, of which Professor Babbitt was the great American exponent. This, of course, is very different from the kind of agnostic humanism which has been much discussed in religious circles. Doctor Babbitt, as Doctor Hough shows by contrasting him with Sinclair Lewis' "Babbitt," points the way to moral discipline and spiritual enthusiasms. Doctor Hough also gives incisive comment on other literary figures like Gamaliel Bradford, Paul Elmer More and Lawrence Hyde, as illuminating important trends in religious life and thought. Other essays deal with such problems as the signifi-

cance of ideas of sin and salvation in the modern age and the relations of art and religion.

Discipleship

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This simple study of the Christian life would be especially good for use in pastors' classes of young people preparing for church membership. The themes—surrender, sharing, the quiet time, fellowship, guidance, witness—are treated with the psychological insight which has made the author very helpful to modern young people in England. The subjects, as will be readily seen, are those which are emphasized in the Oxford Group Movement, to which the author feels much indebted, although there is no reference to the movement except in the preface.

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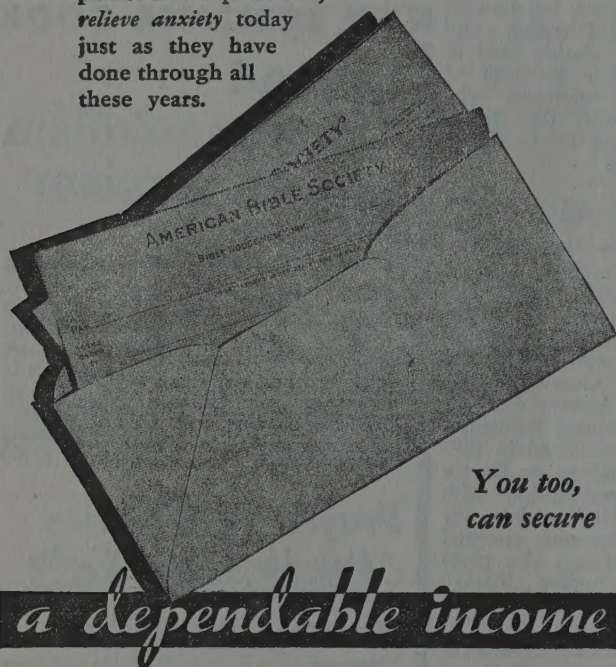
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